M2321
Monday, November 5, 1973

Boston

MR. NYLAND: So many people. You ask yourself what for? Why do you come? There are many different answers to that I think for each person. There has to be one common denominator that is based on a realization of what you are and a question of what you might become. That requires, of course, seriousness about yourself, and your life; it also means a responsibility you have for the maintenance of your life and perhaps to some extent a hope that that what -- when you are responsible that something can take place within you which will allow you to develop, or simply to grow up, or sometimes to grow out of what you are now; particularly when the condition you are now; particularly when the condition you are in sometimes may be a little difficult. That is why it's necessary to have hope for something that could also exist, but which at the present time doesn't exist, but that you have belief that it could exist if you only knew how.

So you see immediately when you look at your life that way, it can not be satisfied with just getting a little additional knowledge; because life is not made up of knowledge alone and rather when there is knowledge - even if it's knowledge about Gurdjieff, or Work, or Objectivity, or a perfect understanding how different things relate - it does not become part of you. That is it's only a part that happens to be in your mind, and the mind is a very small part of a man.

When it appeals to you, or when ideas are intriguing, you become involved a little more emotionally, and you have a feeling then about the possibility of must we say 'evolution' and perhaps an intuition; that is a certain knowledge which reaches you without the benefit of your mind; that something could exist

for yourself; that you would like to know; but since it is an intuition, you do not know how to get there.

So you must become practical to find out what is the way to get from here to some other place that you would prefer. That's why we talk about Work on oneself. The necessity of seeing to it that whatever you have as theoretical knowledge, or some kind of philosophy, or even a religious feeling; that you must know that that by itself satisfies just a small part of yourself; and that what really counts is the level of your Being. The Being is the combination of everything you are; more or less joined together; not necessarily fused as yet, but becoming as much homogenious as you can make it; and that level of your Being as expressed by your personality in the form of behavior, or in the form of your thought processes, or that what you feel is really an indication of where you are in relation to an actuality existing on earth, and the potentiality of that what might take place if you could actually evolve.

What do we mean by evolution in that sense? To some extent, it is a dissatisfaction or a realization of where you are which is not sufficient for you to live with; that there is a question, in the first place, why you are what you are; in the second place, that you don't like, really, all aspects of your life; but in the third place, that you must have a belief in the possibility of doing something about it; and in which other way, you want to express that for yourself as something that you wish to do; or where you are dependent on some other kind of a force helping you; or where sometimes in prayer, you believe that it is necessary to have any kind of help in the

form of a mediator telling you what to do; that at least you have to have a wish for becoming that what you are convinced about that you are not at the present time. In that sense, a person must have a question about himself and a dissatisfaction of seeing himself the way he is; and I hope that he might become what may be the result of a responsibility he wishes to take regarding his life on earth.

It also presupposes that that what he is on earth is just a beginning, or perhaps a realization of something existing - which you might say even from that standpoint of earth itself - should be without end.

It has to do with the concept of Life, and if you believe that you just live from your moment of conception and birth until you die; and that after that there is nothing else; and whatever is life now as you represent, is represented by yourself simply finishes without any further questions asked; and without having any desire to consider it; or even to question the statement that Life is eternal.

You see then you consider your life on earth as just something you have to live through and you make the best of it, but I think for an ordinary thinking person it's not that easy; and that he believes that when a man exists now, that is for a certain purpose; the reason that he was born on this earth and not somewhere else, also has a meaning; and that he has to face his death, which is absolute for him, because we all die, also must have a meaning.

Does it mean an end? or does it mean, perhaps even, a beginning of understanding?

So all such question you have to look at when you want to consider your place; at the present time; where you think you are now; what you think you ought to do about it; if you want to take the responsibility for trying; if

you have a belief that it is possible for you and not only for someone else when that you could, in that sense, belong to this evolutionary current; and that there is within you a very definite hope of being successful. Also you must assume that what is given to you at the present time is sufficient; or that what you have to work with has the capacity for that kind of experience; and then the question of that what you are as a human being. All the different things that exist are existing for a certain purpose; and that the reason why you have become what you are, may be the result of a variety of different influences which after all have been digested by yourself; and that although a man may start out with a certain biological influence and an astrological one, that then a great deal of what his life represents at the present time is a sociological influence of culture and nature. And so you find yourself at a certain time when you want to consider these questions, much more like a question mark itself; which makes you bend down because you really do not know how to face the future; and you would like to because it is not becoming to a man to be bent down under a certain load.

It is not a question of you carrying your own world on your shoulders. You leave that to Atlas and let him take care of it. You leave it sometimes to Mother Nature itself; that she take care of the earth. You will have to take care yourself; your body, your feeling, and whatever there is that of intellect; and that the aim for a man should be to see what out of all this kind of material he can produce.

In what sense? Produce what evolutionarily? With Gurdjieff we think about that; what is the aim of a man in his life? his particular purpose; not so much the question of why he was born; much more in the beginning the question of the acceptance that he has been born and is now alive, and where it will lead to;

and should he try to find out what is his life; why it is; what it is worth; and what aught to be done with it; because he represents life in the form of his body; and to what extent is one willing to take the responsibility for it; or to leave it to others to educate you do that at a certain age you can distinguish what you have been and what you would like to become. Whatever that particular period happens to start, you might say it's the beginning of maturity.

It is simply the acceptance of whatever you have lived through; and coming to a conclusion that something aught to be done by yourself; that you then start looking for a possibility of a, you might say an out, of a result which you also try to define; and if you wish to define it, what have you got in your brain, or in your feeling to actually determine what you should be; accepting for a moment that you know what you are which is also quite questionable; and from the standpoint of earth, it is still a question 'are we entitled to that kind of knowledge'? Exactly because we were born here and not somewhere else, what is the meaning that we are here on earth?

I do not know how much philosophy you know. I have no idea whatsoever that when you get together really what you are talking about; when only in a rather smallish group which has existed for many years here in Boston and which, thank God, still strives to continue to live; because here you are, a great many of you, coming here out of a certain kind of curiosity; perhaps having heard a little bit about Gurdjieff; perhaps read a little; talked about it; having been instructed maybe sometimes about such ideas; and perhaps not be satisfied, or entirely satisfied; and coming here then just out of curiosity to see what I would like to say about Gurdjieff, and the ideas

and the application of them; and then when you go home, that you are satisfied simply having listened a little bit.

For me it is not that kind of a question. I don't come here just to talk. I come here to tell you a few things which I believe you aught to know; and it doesn't make much difference to me if you want to believe it. I think it is necessary for all of you to take it to heart if you can and to see what you want to do with it; not just having a little bit of a lecture, and coming and listening. It has to do with your Life. It has to do definitely with the responsibility you wish to take. It has to do with your understanding of the value of your Life; of what aught to be done with your Life in order to become a full grown Man.

Gurdjieff would say 'Conscious and Conscientious, and a man with a Will'. He uses the term simply - Harmonious. That is a Man who is in balance; a very definite equalibrium between the different activities of his personality which for convenience sake we simply say has three centers; physical, feeling center, and an intellectual one; to some extent even wishing that there was a completeness in a man as he is now, we say again unconscious; that it is necessary for each person to wake up to the state of what he actually is; that he finds out the truth of his life as he is living it; and that he has an ability to understand why this particular activity is taking place. When he knows that it is taking place, he must ask, 'for what?' and then of course the question is again, 'how do I grow up?'

We can change over if you want to ask questions. I can talk more about it if you want this; I'd much rather have questions from you to see where you live.

Questioner: Mr. Nyland?

MR. NYLAND: Yah

Questioner: How can I keep my personality and my ordinary life conditions from intruding too much on the struggle of my inner life? To have "I" present or --- --- ?

MR. NYLAND: It all -- it all depends how important that "I" is for you. If I'm interested in something, and there are several other little interests also, it depends entirely on how much time I want to spend and which direction I want to send my energy for the accomplishment of the following up of that what really interests me.

If I want to - I say many times - an uncle has died and he left me a legacy; and I have to be on the train at a certain time, because I have to meet the lawyer; and if I don't get there on time, then the lawyer won't see me; I'll be very definite about taking a train at a certain time. I don't care how much difficulty is involved. I'll get there provided I value the question of ten thousand dollars of the legacy.

If I talk about 'I', what do I understand by it? If I talk about my inner life, what is the difference between that and so called outer life? How much energy do I want to send in that direction if I have a chance to send energy in a different direction of the formation of my inner life? How much do I send energy, if I can, for the maintenance of an 'I' after I have created it? If it is something that absolutely is necessary for me for the maintenance of my life; or if I believe that

that what I have to do involves me totally; or that I feel that many times I spend energy in certain directions where it is really not so necessary then I will say that if I am in earnest about my 'I' and my inner - Life I will spend much - a much more time so that there is no chance even to have - to think about my out life. No if I live in a condition in which I have to consider my outer life; I say: at such a time when I am engaged in this outer business; and I have to attend to this and that and make a living and make this and make the other; and perhaps I have no chance to Work, I don't Work.

I select out of my daily experiences the times and the moments that I can devote to the development of an inner - Life if that that is what you wish; or for the maintenance or even the creation of an 'I', so that that 'I' can function in conditions which are much more conducive than ordinary affairs in ordinary life might even give me. Why don't we have a Sunday and not think about the Sunday too much during the week; because we make a division between what we have to do on weekdays in according to certain religeons and what we should do on a Sunday.

The trouble is that we don't do enough on the Sunday and then we get a little disappointed and perhaps we should make a Sunday in the business of the week. If 'I' has a meaning for me; if it is something that I believe in; that it can help me; if I do believe that it represents for me a certain form of objectivity; if it actually, if it exists can gives me information about myself which I believe in because it is more truthful; and really I would like to see if such an 'I' could give me absolute facts without further having to question them. If I consider that important for my development I would devote as much time to it as I could possibly find and even if I have to take care of my ordinary life in certain ways and expenditure of

energy I will look during the day or early in the morning or late at night or even during the night when I wish to wake up for the purpose of feeding this 'I' to see that that 'I' functions.

When I'm interested in studying and I need for that information; I don't care what I have to do if I'm interested. I sit home. I buy a book. I read it. I study it. If I need another book and I haven't got it and I don't have the money I go to a library. If I cannot borrow it, I find out who has it; if it exists; if necessary, there's only one copy in existence in Paris I will save up money and go to Paris in order to read that book. This is the way I look at 'I'. If 'I' has that kind of a value for me. If ultimately I believe that it will not only give me truth about myself; that I am absolutely convinced that I need it for my further development then of course I will do almost anything at any cost because it is important.

So there's your answer; how much do you wish your 'I' and your inner-Life to grow. When you look at you life as you spend your time and your energy as it is and you become very honest; how many times could you Work if you understand that well enough or when the opportunity is given for Work how many times do you wish to Work. And if you do Work on yourself how often do you make an intense effort to do it correctly. How often do you feel that the necessity of that inner-Life should be developed in contradiction or at least in equilibrium with your outer life. It really depends entirely on what you expect this 'I' to become. First, to give you information. Secondly, to develop as a certain example for you in your unconscious state, the example being - a Conscious and Conscientious entity - and in the third place when an 'I' is

sufficiently perfected and when it has grown to its own maturity that it then really could become a guide to help you. It all depends on what are your particular concepts of an 'I' and my assumption is that you know what is meant by Work on yourself. All right, now the question is - do you know how to Work? Who has questions? Yah?

Questioner: Mr. Nyland? I find recently that - that when I ask myself a question about Work - about my Work - that I am able to generate a lot of reasons, justifications, explanations etc. and just the past couple of days I've been trying to see if part of the problem is in my approach to Work and --

MY. NYLAND: What problem? What problem?

Questioner: The problem of - of Work not being - having the place I think it should have.

MR. NYLAND: Yah

Questioner: And the question I have is - whether something more of a more emotional approach could in a sense bypass this mind of mine - while - even while I'm involved in a series of efforts can think of excuses for an effort not being completed.

MY. NYLAND: But then can't you tell your mind sometimes "to get thee behind me Satan"?

Questioner: I try that.

MR. NYLAND: Then you have to influ - increase your emotion.

Question: Yea, this is --

MR. NYLAND: How will do it? By really having a wish and the wish is based on a realization of what you are and if you consider yourself a little bit complete and for the rest alright it will not give a wish. When you honestly want to live and you are swimming and you drown; you have a very definite wish

to maintain yourself and your life -- you protect it. When you look at "I", when you look at your inner - Life; when you look at your essential quantus; when you look at your own magnetic center and you have taken responsibility for it and you know that it is a responsibility not only to maintain it but to use it for a very definite purpose; then you deepen your wish because you really - essentially want it. That is one way.

The other is -- what is your relationship towards the totality of all life as expressed by the Sun Absolute or God or Arch - angel or that what exist in the rest of the universe cosmologically and spiritually; what is that kind of belief, assumption, assurance that you have for yourself that you are a part of a totality of many, many different forms of life; that for you this form of life, as life, is equal to all lives; that that what is the totality of all lives is represented by a certain concept of God, the Father, and Son, and Holy Ghost or whatever need be as a puiet place in which Heaven can be entered; in which one then has a realization, sometimes you can say Nirvana, or that which is the absoluteness parexcellence, or that what is for yourself a real wish and an understanding within yourself of your own place in relation to other people or that when you take responsibility for yourself and you say what I must, My God, do something about myself because if I don't I will die in unconsciousness and that I don't wish because I am a man and I want to grow up and I want to find out.

Then your mind is going to be quiet because your mind has nothing to say about explanations of such feelings. Your feelings become emotional when you include all forms of life which are considered of equal value to your own and particularly when there is a depth of a certain - call it religiousness, it is a depth which belongs to the honest conduct of my life; in relation to any

kind of cosmic, astrological, or astronomical any kind of force existing for me as life, you might say populating the universe by means of spiritual entities, or that what there is a life force as current existing in the totality of space and time. If I become in relation to that very small and I see that I have to be humble that I really don't know what to do then I would say "I pray God to tell my mind to keep quiet."

It is in that kind of a stillness regarding oneself in which you then wish to come to your inner- inner - Life, that what you are, that your mind will not talk anymore. You will tell it to shut - up and it will know that it has to, because it is in the presence of something else. Intensity of a wish that I want to do something does not allow for any kind of a mind to tell me what I do because all that is necessary is to be and has nothing to do with to be what. I am, that's the only thing that counts and I keep on when I have difficulty about my life to keep on saying I <u>am</u> and no more because in the 'I am' there is no mind. 'I' means the possibility of a development for oneself to become what I aught to be for as a harmonious man; the and acceptance of myself as I am as a human being on earth; there is no further questioning, there is no mental description of it and it is a statement I make and I say it time and time and time again when I walk up and down and I say 'I", with that I have a relationship to that what I am; with 'I' I have a relationship toward that I call conscious and conscienscious with my "am-ness" I see that I am

unconscious. This is the position of a man who finds himself between his unconsciousness and unconscientiousness; for that what is actual, which he has to admit and that what is potential, to which he wants to strive to put into actuality; and thats what a man is when he is so-called asleep and a man who is so-called awake; the in-between is the period at dawn, the period of just waking up, the period of seeing a little of something that might become more of the realization of what one has been and not wishing any longer to sleep the wish to have a little light, with a hope that it will become more and more light; it is the dawn which takes place at six o'clock in the - in the morning when the sun is just appearing and there is the beauty of the day and the hope that the sun will reach mid-day -- that is the climax, the highest point, that I hope to reach in time.

It is so simple if I am convinced that I want to work my mind has nothing more to say and only a few words and that I can repeat and when there is repetition almost one has become a habit there is no further minds necessary; my body by itself can keep on saying "I am" in simplicity meaning what I say and when I mean it with intensity my feelings become emotional about my existence and acceptance of myself in my so-called "amness" will leave room for an "I" to continue to exist. Throw all the books out of the window at such a time. - All right..

Questioner: Mr. Nyland

MR. NYLAND: Yah?

Questioner: Steven Yates.

MR. NYLAND: Yea

Steven Yates: Uh, many times I plan before hand to make Work attempts like, say uh, plan to get up early each morning. I get up and find that although I think I should - uh ... I don't have a deep wish to do it, I guess my heart isn't in it or something and I feel kind of self - conscious or very superficial about it...

MR. NYLAND: Do you like it...?

Steven Yates: No.

MR. NYLAND: Can you tell yourself you don't like it?

Steven Yates: Yes.

MR. NYLAND: Can you say out loud - 'I am stupid'?

Steven Yates: Yes

MR. NYLAND: Can you mean it?

Steven Yates: Yes

MR. NYLAND: Don't you see that's the answer. What happens when I see that I am lazy? And there is something in me that says you shouldn't be lazy. Usually I find excuses and I rationalize about it because I don't like to tell myself that I am lazy. I have some kind of an image of what I should be; not particular ------- the image is made up of what I think other people look at me, seeing me, think of me and it has become within a perfectly good excuse to be what I am without any further questioning. I don't care so much anymore if I am just a little hypocritical because I can get around it and I can say you're _____ for this or for that.

If I wake up in the morning and it is a day of opportunity, not just to live on this earth it must have much more deapth; your life is just not that what is now visible; already there are many things that are indications of many other things existing which you cannot see but for which you

need something to recognize them; we say that one becomes aware of that that is my life - this body happens to be; already indicates that at that time, I say, this awareness that I have a different kind of activity in my mind. So that when I get up in the morning or I wake up and I don't feel like waking or that my heart is not in it. I say 'what is the matter with me that I woke up like that?'

If you are religious and you wake up in the morning do you ever thank God that you have waken up? Thank God that you can open your eyes, that you're still alive, that you have kept on breathing during the night; is it something you can be greatful for? Many times it depends on what you expect of the day and perhaps that produces a certain happiness 'cause you have a chance to do certain things which you may be able to do or that you have to face certain difficulties which you know you must face and which you in your particular identity will be able to face if you actually want to do it.

If you've become serious about yourself you'll eliminate immediately your superficiality and that when you say your heart is not in it -- it is quite superficial. There are thousands of ways of changing oneself, just try to think of something else that is agreeable, just imagine something that could exist but doesn't exist but which you like; just see if there is a possibility of anticipation of something that might be possible. Just see if there is a relationship between - at that time - between what you call your outside appearance and that what is really within you. Can you at such a time be grateful for the existence of life in you and see if at

that time you can find out where it really is. Wat is it that motivates you to even get out of bed? Why? Are you happy that perhaps your body is less tired than the evening before. If one is sick it becomes difficult because maybe you rebel, at the same time there is hope that the sickness will not last forever. If one is small it may be that I don't like that but there is always the hope that I can get larger or grow up.

The attitude toward your life should be that it is just now beginning to develop and that the potentialities are all there and really all you have to do is to find ways and means of making the potentiality into an actuality for yourself. It's a question of an imagination sometimes in which you say that what might be is not yet but I can visualize it and I hope that it might someday become reality. All such thoughts take a little book and read a few aphorisms.

Try to remember if you wish, All And Everything and take a passage that has struck you. Sometimes I have said if you have to get out of bed put the evening before a wet towel there. If you step on it, it will wake you up, you can remember why you did it and you say oh, yes by God I have to wake up for the second time.

Steven Yates: Thank you.

MR. NYLAND: It is simple, Steve. There is no difficulty.. Al right?

Steven Yates: Thank you very much.

MR. NYLAND: Good.. So . . . Yah (Side two)

Questioner: Lynn _____

MR. NYLAND: Who?

Questioner: Lynn _____

MR. NYLAND: Yea

Questioner: Uh, I feel that in the last two months I've made a better commitment to the Boston group and because of it --

MR. NYLAND: You'll have to talk a little louder.

Questioner: I said in the past two months I've made a better commitment to the Boston group and because of this Work has become more alive for me but along with that I feel that a sacrifice has been made as far as my responsibilites to my family and I am very confused about it.

MR. NYLAND: Yea, darling, it is very difficult. You have to do that almost day by day. You have to keep on thinking about it, what you really are entitled to - you for yourself - or what has to be given to someone else or the family. You have to learn how to divide yourself, sometimes experimentally you try this, you see how it works, what it gives you, what is the state in which you are at the end of the day.

You try in different ways to find out what you can afford, for which purpose you want to use your energy. You look at it from the stand point first, of that what is necessary for you, for your developement. In the second place what is necessary for your responsibilities let's say regarding the family. You also have to become quite clear that many times you may take energy and use it for any kind of manifestation regarding the family, certain things you have to do and you have to learn how at the same time you can be awake or rather make attempts; one does not always have to exclude the other;

it is not always the division between the Sunday and the weekdays; it is really, if I can believe in the omnipresence of certain forces existing everywhere and always now forever, and everlasting, that I know that at any one time there aught to be the possibility of making contact with them and I have to learn to attend to my ordinary affairs like I attend to my breathing without telling to to breathe - this body - without taking care of anything that is natural because it will take care of itself.

Many times the questions of family have to do with a certain routine in which you also have to use quite definately, for the execution of what you wish to do for the maintenance of part family and to help develop it a certain quantity of your feeling and emotional energy and without trying to talk about it too much or to make it too intellectual simply express it in a such a way that whatever you do as activity of your body you would like also to know that that also is functioning.

In the beginning you simply say 'it is functioning in relation to my family', after some time you simply say ' it is functioning', after some time you say 'it is', after sometime you say 'it'. That produces within you an "I" and then you perform for the family as much as you can with "I" also present.

I'm talking about long practices of this kind. I'm not saying it can be reached overnight or over a year or maybe even ten years. I simply say it as an aim that I want to strive for because I know both my inner Life, my essentiality, my search for my own magnetic center is fully as important

as the caring of my family. And I sit and I ponder about that statement and I say 'is that really true?', is it of equal importance because when I say I wish to find out what is the reality of myself; what do I do it for?

To be able to be on this earth a different kind of a man who is considerate about his or her family as one of the things which are necessary for my ordinary unconscious living. At the same that what I wish to produce for myself is as important and that has an accent which is not solely related to the earth as it is but belong to the validity of my life as seen from an eternal standpoint. So then when I want to compare the two activities I say 'really that what is my family will stop when I die; there will be a memory about me and how I have been. But that what is important to me is the formation of something we call Kesdjan and soul as that what can continue to exist after th physical body dies.

And it is more important sometimes to come in the proper relationship towards ones God and to sacrifice a little bit of the family. Perhaps they can understand it or you can concentrate on the times that you want to take care of the family in such a way that it becomes noticable also to them and that then if in that way - in that attempt they could be something as it were seeing you do this; an "I" that which could exist in different kinds of movements or forms of behavior while you are caring for the family you would solve the problem.

But as I said you have to consider that time and time again it changes. You do not always know what is right, you simply experiment, you say I do

the best I can. After it is over you say that is not right maybe I should do something else tomorrow, maybe I can attempt this, I can attempt that. I live with the possibility of the application of Work in my daily life. I also know I need my daily life in order to get food for possibility of an objective faculty continuing to exist and therefor my family can have a double use. First, to follow up on the responsibilities I have as an unconscious being living on this earth and having functions to fulfill regarding the requirements of Mother Nature or of myself or a relationship I have established in having a family or perhaps even education of children included. And at the same time there is something else which I don't want to forget. but it is necessary to see that in living on earth in an unconscious way will offer also an opportunity for what I call the "I" also observing me because otherwise what would this "I" observe.

So there is a necessity of the continuation of my unconscious way of living the best way I can then the requirement of something as it were from above coming to look and look at me acting, behaving but impartially and simultaneously, what ever the requirements are for the functioning of an "I". It is right, you keep on thinking about it, you do the best you can at certain times, don't accuse yourself when you fail because you cannot help that and you are not responsible when you are serious about your attempts and you do to the best of your knowledge. That's all that can be expected. You can hope that in time you will learn and then you will know for sure what is right and what is wrong. All right.

Questioner: Mr. Nyland . . .

MR. NYLAND: Yah

Questioner: Jan -------

MR. NYLAND: Yah

Questioner: Uh, I listened to some tapes from the Barn, especially, the one on which Griff asked a question about little 'I' serving ~~right~~ life...

MR. NYLAND: Who asked it?

Questioner: Griff ---

MR. NYLAND: Yah

Questioner:.... asked a question about little 'I' serving ~~right~~ life or form. And, it made me think --- and reflect on my, uh, Work experiences; and I really feel that most of my experiences have been of a little 'I' acknowledging existence. And, the only facts, then, that I have are that, that there's a life inside of me. And, when I --- when I think of what I possibly could learn --- I guess what I feel is that the difference between existing at those moments and the way I normally exist -- so unconsciously -- ther's such a clear difference; there's such a great contrast, that that's affected my life.

Uh --- so I just kind of, am slightly confused and, you know I felt that I heard -- you say that that's sort of a dead end.

And, uh, the other thing is if I've been Working wrong I feel so strongly that everytime I have an experience, it is a gift and not something I have any control over. How would I possibly change it?

MR. NYLAND: In the first place, you have control about your own wish to Work and to make that wish, for you, a reality. I go out, by starting to say I have a thought; I have a wish to Work. For that I create, if I can -- some times I say, as imaginary as necessary -- that which could exist and function for me as an 'I', having in mind that 'I' will give the information about myself that we can use.

And then I ask, for what purpose do I want to use it? I simply say, for the possibility of building an 'I', so that that what I am now becomes reliable and it can be the foundation of that what aught to grow up as the formation of a house which is now only in my mind; it is only imaginary; which is in that sense potential; but which I would like to build.

Now when I say; I want to Work, and there is an 'I' giving me information about myself, -- I say for the purpose of building -- what is it really that I want? First, an understanding of what I am. For that I need facts which are given to me at certain moments only, because it's very difficult to maintain this 'I'. But if the 'I' is there, and a flash of that kind of information reaches me, it gives me a fact of objectivity regarding myself. By that we mean, that that what I then realize to be, I accept fully for what it is, without questioning it or rationalizing, or wishing it to be different.

Now it is obvious, that if this only happens every once in a while, as a little bit of a moment, it is not very useful as yet, so the aim will be, that either I try to continue or extend the existence of 'I' while it is gathering that information, or I like to intensify that effort so that effort so that that what I receive as information becomes indelibly

ingrained within myself. I also hope, that even if I make the extension of this 'I' existing, that there are not so many in between such attempts. And that ultimately, I aught to be able to get information about myself as I am, in an objective sense, in all kinds of conditions of my behavior.

That is, the aim should be that I gradually become observant in all conditions of my life as I exist and behave, think and feel, in a certain way, not in an objective sense, so that I can rely on the totality of what I am as a personality. If I know that that what I am can be used because it is going to be of permanent value, since it is not going to be destroyed by any further thought or feeling, I can leave it as building blocks for the Continuation of living my life after my physical body dies, and that would become an aim; that I really want to see what is this 'I' worth as an architect; to utilize the building blocks which are of absolute value for the continuation of having something in which my 'I' can continue to live.

But how you must be clear about... what is this 'I'. The creation of that what I hope could function in an objective sense. It could be an objective faculty which is developed and could develop in my brain. It could develop in my brain. It could also be something that exists near my heart, influences my heart and my feeling. In a certain way that that what is me as emotion is a relation to that what is this 'I' as if there is a form of a higher being, interested in me and making me behave becoming to a man in the presence of his . . . of his God.

There is a third way we can't explain sometimes which we call physical, but it doesn't matter for this particular argument. I want this 'I' to exist. I create a form which is familiar to me to the extent that I can more or less conceive of an entity in a form. I pray to God that He will put life into that form. That becomes my 'I'. The 'I', for me, is like a mediator telling me what aught to be done, by telling me the truth first. It is work on oneself which is the method by which I reach the possibility of becoming like God or to become or to come near to him. It is a means for man - being what he is as unconscious -- to become Conscious by the understanding of Work on himself in the creation of an 'I' which then first, will tell him 'what is what,' as far as the truth is concerned. Then telling him, because he has concern about me; that is, this 'I' is really benevolent towards me to wish to give me also the possibility of an understanding of an emotional relationship towards other forms of life, including that what is the highest form I can imagine, which is God for me.

And so, I see my life as this kind of a wish for an entity which is two - fold. One part is me, which I create as a form. The other part is life as it aught to be -- free in an absolute sense, not even bound by the form which I have created. This illustrates what 'I am'. I am life in the form of my body. When the body dies, my life continues to exist. If the reason for life existing within me, as a person, means that I have a task to be fulfilled to set this life, which is now within me, free. I say that is the kind of a task because the necessity for life existing is to become life totally -- no division -- because that is not allowed by the question of omni -- omnipresence. And therefore, when I discover that this life in me is separated from the totality of life, I mean by 'setting my life free',

feeling that that what is then life could ultimately be fused with the totality of any -- of the -- of life as a whole.

Now it's a question and it is a problem -- if, when I die to myself on this earth, if I then am entitled already, that my life is set free totally. The question of the development for oneself an understanding of what is one's karma, is really that I see what ev -- what are the bounds, the bondage; how am I bound in this life and that the reason for living is to find out how can I free myself from that bondage.

But maybe that in this life time, I don't have the time, energy, opportunity, or whatever to take all the bonds away. And that at the moment when I will die, my life is still partly bound. Maybe it's necessary to be reborn in reincarnation in order to have that kind of a necessity then revealed to me so that I then again can Work on myself until an ultimate freedom can be reached. Maybe I am through with the conditions of earth, as far as bondage is concerned; but maybe I'm not through, as yet, with the different methods of development which exist in the spiritual world. I don't know much about it, but I take the doubt more or less as a certainty that I never can tell what I will meet; I will only know when I meet it, and in order to prepare for all kinds of possibilities, I say that what is now understandable for me as bondage, it might continue to exist in another kind of a form, in which my life then, at the different levels of spiritual existance, still has to learn.

Now maybe, it may be in different , in different levels of being, in different ... differences of density. It may be in different forms that laws exist. Sometimes as Ouspensky compares it as the law,

forty-eight law, twenty-four, twelve, six and three. The ultimate aim is to come to such awareness to absoluteness, that it can be defined by the law of three. It means a tremendous freedom, not entirely free as yet, and the aim for a man when he lives on earth is to try to approach that condition -- I couldn't say as fast as he can -- but definitely as intense as he can, because the question of fastness depends on time and I know that time, as I live it now and experience it is very definitely a subjective form. And when the subjectivity has been removed, the time will exist in a different kind of a concept. So I'm not interested in that time. I know that it

other forms, let's say, of that what is omnipotent and that what is omniscient is fulfilled, that the question of omnipresence will always be understood as a result.

And so I have an aim for myself, to Work as much as I can for the understanding of my 'I' <u>when</u>, I now wish to practice what is the theory of objectivity. And in the practicing of that, it is putting into practice; or the application of the thought and translating it in, in the first place, in the creation of an 'I', and the assumption, then, that this 'I' must fulfill or must respond to 3 definite requirements.

One is simply the observation, and that such observation has to be impartial, and that that what takes place at the moment has to be registered at that moment. The question of timelessness; the question of simultanaety. When that is fulfilled, 'I' will give me facts about myself which are reliable. This is my aim, because I know that if I continue by doing that, I will gradually have more insight ... into the real truth of what I am, and together with that, the knowledge of what I would become capable of

in wishing to grow up to a certain aim, which, I hope, gradually, I could define.

I hope you understand the concept of an 'I'. Definitely, it's tow-fold; one part comes from God; the other comes from me. And for that reason, in the combination, I make a bridge between God and myself. I believe in the realization that a saying of the Bible, that I am God's child. I wish, however, to acknowledge God as my father, not understanding what is meant, and only the posture, a certain emotional attitude that I have, and I take on sometimes as a form of prayer, of bending down, kneeling down, and hoping that then that what I am praying for will be heard by --- Well, let's say, by the Spirit World, wherever that might be or whatever I conceive of as the highest possible existence of God Almighty.

I hope you understand this; I hope it helps you to clarify what is really the aim of creating an 'I', what is the necessity of following upon that kind of a responsibility for the sake of your own life.

All right?

Questioner: Mr. Nyland?

MR. NYLAND: Yes, Yes

Questioner I feel ... uh ... closest to my 'I' and can experience that reality when, uh ... when I pray .. and every morning and every evening I try to do that ... uh... to pray and to sit quietly and to try to be aware of myself. Yet, and at times I can sense the presence of something with me, but it's not complete; I know that. It's not as I have experienced it previously, and I feel that the direction is correct, it's just that I don't know what's missing.

MR. NYLAND: The difficulty is that you imagine it to be something similar to what you have experienced. In doing that, you detract from the form of energy which should go into the effort of the creation of 'I', and you start to describe and have for a little bit of a result in the terminology of your subjective mind.

The way one should Work is, I only hope for the possibility of being awake. I cannot wish for any description of what it will be when I am awake. When I am awake in reality, I will be able to describe it. When I'm not as yet awake, but make an effort, my description would be subjective; that is, in accordance with what I think I aught to be. The real meaning is that my 'I' will know that as I, myself as I am, doesn't know. The meaning, ' not my will, but Thine; simply means that I have no idea of what is really good for me. That only that what I believe in, in the form of being awake, well when I am awake, I will know the difference between that which was good and what wasn't. You see what I mean?

Questioner: Yes

MR. NYLAND: You spoil it ... Moreover, 'I' does not wish to be present to you when one is quiet, 'I' does not need meditation, 'I' needs activity of life, because life has to be observed by 'I' when 'I' observes, it means, the form in which life exists becomes transparent. And it recognizes life in oneself, and not the form. So, I'm not interested when I just sit. There's a force; there is life, but it's not expressed the way I am, active in ordinary life. There has to be some kind of a movement, otherwise 'I' loses interest in me. When I on being like a man is, active and doing; existing behaving, selecting for purposes of 'I' existing, certain conditions of myself which are condusive and conditions in the outside world which will help me

not to be distracted; and not wishing to require too much energy from an ordinary existance. All of that, I do all of that, I'm entitled, but I have to become active, even if I slow down in what I am doing. If I walk, and I need energy for observation, I walk as slowly as I can, so as to have more energy for the purpose of my so-called 'wish' for Consciousness.

But don't think too much, in, I call it, 'meditation'. Meditation is very right for à very definite purpose; to establish a contact with all life existing, and in the relationship of oneself being what one is; that is, the consideration of life as one is in the form of a human body, belonging exactly to the same level as life existing in freedom. And that in meditation I consider the possibility of becoming free. It is that form of prayer, of a relationship between man and his God. It is not Work, but it is a preparation for Work. Because in the realization that I am what I am, and the knowledge that I must Work for that kind of living of my inner life, I will then be more enabled; more inspired to wish to Work.

And so, meditation functions exactly the same as a preparatory necessity sometimes; as a relaxation process; or sometimes what we call 'sensing'. And this kind of exercise is but yet preparatory to that what I wish to do when I Work -- I simply condition my body; or I condition my feelings; or I condition my mind, not to interfere, to be just as is, so that then, this 'I' can accept me, that I am, without describing myself. It goes hand in hand, but don't place too much emphasis on it.

Questioner: I don't understand, really, what the difference . . . that you describe, is why .. why is it not possible, to be very alive when and still... be perfectly still?

MR. NYLAND: If your ' I' is sufficiently grown up, that it can recognize the different currents in your physiological body, and can be impartial to it, it is quite all right. But the 'I', for a very long time -- well it has to become impartial -- cannot be impartial to that what is your partiality, which is your feeling, in which is a description of your body, physiologically. It cannot be simultaneously engaged in any kind of a mental function, which is not interested in simultanaity and form.

Therefore, it is necessary that the body itself becomes the object of observation. And for that reason, it's necessary to express life through the body by means of certain movement, or what ever there is, as what we call the five possibilities of physical expression and behaviour.

You understand what I mean?

Questioner: Yes

MR. NYLAND: What else? My . . . my question is always, what do you get out of a meaning -- of a meeting? Not so much even what you ask. It is just a little bit of -- of food. Know yourself, where you are living, what kind of a person you are, and what you wish to do. And to what extent you can take, then, what we talk about, being as a serious matter, really emphasizing honesty about oneself, so that when you happen to think about it after wards, or when you go home, or you remember tomorrow, or you see people, or you happen to think about that what we now talked about, which perhaps is important; that you try to remember exactly what we did talk about and how. And that if you have real interest, that you try to verify it again and again.

That you would be stimulated in reading All and Everything, which is

a source book. That is the Bible, for us. It is a book that will grow on you when you wish to read it several times, particularly, when you are in different conditions of your life, and in different ways by which you happen to be, then, and read it at many different times. Many times you approach it from a different stand point because you are different. Not only that you should read it three times; that is another question. The book is there to be opened; to be found at anytime you wish. The book is like a telephone number to God, whenever you need Him and you wish to telephone. You want to make sure that the line is not busy, and that God will answer.

What is it within you, your Conscience, that you really care for? What is it that you really wish, deep down in your heart? Why do you want to overcome the difficulties which you know you are confronted with in ordinary life. You must have energy when you're angry. The energy you spend in jealousy; the energy which are there spent in vanity, and self- love, in conceit; the energy which you have spent by insisting that that what you know and what you feel is good for someone else, and you tell them; the energy you know that is lost when you have love for someone and you misplace it, in insisting that it aught to be in accordance with what <u>you</u> think, and not considering what is the requirement for the other person; The energy which is <u>not</u> used when you are lazy, well you <u>should</u> use that; the energy which you <u>over</u> use when, let's say, you are over- thinking, when you're over-feeling and over - eating; the energy which has to be adjusted at certain times to certain conditions in which you happen to live. The question of

the expenditure of your energy, so that becomes efficiently used. If you don't misuse it, although you may have it in super abundance, then it is something that perhaps even at times is still in the way, and you only call on it when needed. The energy which you lose when you are too tense, particularly your muscles, when you say silly words which you don't mean and there are conditions in which you really should not take part, of any kind of an information which is given in the form of just nonsensical descriptions, or ordinary superficial way of living. To some extent, it's right to have a little of it, but not too much. Nor desire to have any particular gossip, or any question of negativity do you want to communicate to someone else that you affected.

How is it in your relations with each other, to what extent do you really care; that you really wish to help, at the expense, sometimes, of yourself? How often do you think about what you are entitled to, that you feel, that really that, what you wish is right for you? How much of a judgment do you have about rightness and wrongness? But much more than than, where is your place in relation to the universe as a whole, if that is a subject you would like to think about. If it some that is of importance, where are you when you are affected by the conditions of this earth?

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